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INDIANS

AT WORK

MAY 1941

COMMENTS ON THE CONTRIBUTIONS

BY FLOYD W. LaROUCHE

In Charge of Information and Publications

The Pendleton, Oregon, round-up has been famous for many years for brilliance, audacity and versatility of its cow-puncher performers. Last year, (and in future years, we hope) it has added a new element of interest and significance. Henry Roe Cloud, Indian Superintendent at Umatilla Agency in Oregon, provides facts about the new Indian exhibit at Pendleton in an article on the inside back cover.

The sulfanilamide cure for trachoma has received much attention in recent months but not more than it deserves. In the current issue of "Indians At Work" some world-wide aspects of this ancient scourge are discussed. Eleanor B. Williams of the editorial staff, performed exhaustive research in uncovering and assembling the facts presented here.

On the cover is a photograph of a full-blood Apache girl student at the Phoenix, Arizona, Indian School. The picture is by Frances Cooke Macgregor.

The frontispiece by Frank Werner, is a photograph of Loretta B. Lineberger, Mohawk girl from New York State, employed in the Washington Office of the Indian Service. She is examining an Alaskan basket from the collection of 300 items recently presented to the Department of the Interior by Mrs. Frona Wait Colburn.

The back cover picture by Arthur Rothstein is seasonally appropriate. It shows Fred Hinkey, Paiute, loading hay to feed the tribal cattle herd on the Fort McDermitt Indian Reservation in Nevada. Through a cooperative hay enterprise and a loan of cattle, the Federal Government is assisting these Indians in their efforts to become economically self-sufficient.

Another Rothstein picture on page 12 shows an Indian Service field nurse, Mrs. K. W. Raine, testing the eyes of an Indian school child at the Fallon Indian Reservation in Nevada. Health instruction and demonstration form an important part of Indian health improvement.

J. Maughs Brown, Acting Director of Highways, submitted the article on the sign building program at Lac du Flambeau, which he received from J. C. Cavill, Superintendent of the Great Lakes Agency. The article appears on page 18.

A glimpse of Indian CCC "earning and learning" methods is provided in a photo by W. J. Mead on page 33. Hubert Richards, an Indian of Santa Clara Pueblo in New Mexico is shown here in what the CCC-ID calls "servicing" a piece of heavy excavating equipment which is being used on the cooperative Pueblo CCC work project. This seems to mean greasing, at the moment. Mr. Richards is learning to operate this type of machinery, but before he is allowed to get into the actual operation, he must learn to "service" the engine and various parts. In other words, modern CCC-ID methods require the student-worker to learn to take care of machinery before he even learns to operate it. It's a system that works very well, judging by the great number of these Indians who graduate to important technical jobs, both in and out of the Government.

Note To Editors:

*Text in this magazine is available for reprinting
as desired. Pictures will be supplied to the
extent of their availability.*

INDIANS AT WORK

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INDIANS

AT WORK

A News Sheet For INDIANS and the INDIAN SERVICE

VOLUME VIII

MAY 1941

NUMBER 9

After seventeen years, I revisited, last week, Pagate Village. Pagate is one of the several communities which make up the Laguna Pueblo in New Mexico. In 1922, accompanied by a Franciscan Father, I had entered the village amid an intense excitement. The historically famous Bursum Bill, sponsored by the then Secretary of the Interior, Albert B. Fall, had passed the Senate and was threatening the confiscation of the land titles of nearly all the Pueblo Tribes.

How different the atmosphere of this recent visit! Pagate, amid a landscape which glowed like a rose-garden, lay wrapped in peace. I found the Governor, but not one of the other men was in the village. They were all off in the fields, mending the ditches, or tending the sheep at remote lambing-grounds. Pagate, by natural growth of population, had nearly doubled in size since 1922. Half of the adobe houses were new.

In the interval since 1922, Laguna had done more than keep its lands. Land-holdings totaling nearly a quarter of a million acres had been recaptured through court action or obtained through purchase.

The supposed limit of irrigation development had been reached at Laguna nineteen years ago. That limit has been pushed back, and each year some new water resources are discovered and are put to use.

Laguna, in the period since 1922, has survived more than the threat of the Bursum Bill. Its range had been saved from critical erosion due to an excessive overload of sheep. The Pueblo accomplished its own

stock reduction, voluntarily, and with an efficiency amounting to one hundred per cent. In fact, throughout the New Mexico Pueblos, the livestock is now down to the conservative carrying capacity of the ranges.

At the Governor's house, it was Mrs. Saracino, the Governor's wife, who led the conversation. She was telling of the organization of the girls' school alumnae, founded some years ago, which, as the years pass, is coming to include all women in the village. This organization takes care of the sick and the needy, tends the graveyards, assembles and markets the crafts, maintains a community house, encourages the recreations of the village, and serves, without any continuing stimulus from the Indian Office workers, as a veritable dynamo of community enterprise and joy.

Next morning, at Albuquerque, I found the officers of Laguna waiting at my door when I awakened. They had an interesting request to make. Five years ago, the Government had entered into a compact with the Lagunas. The Lagunas were to make drastic reductions of stock, and to reorient their range practices, and from its side, the Government was to install various range structures, employing Lagunas for the task. The Government in considerable measure had breached its part of the undertaking because appropriations were withdrawn. The Lagunas had made good to the limit.

It was not to complain of the Government's breach of compact that the Lagunas came to see me. It was to suggest that a new compact be formulated, in which the Government's undertakings would be so readjusted that the Government would not be in a position of a treaty violator. They did not like the breach of compact by a sovereign state when they themselves were a part of its citizenship.

* * * * *

At the Navajo Tribal Council, discussion went forward for two days. Most of the sixty-two delegates spoke, always with earnestness but generally with humor too. Under discussion was the Tribal Council's own proposal that 60,000 sheep units should be taken from the range this year, and that all of the sacrifice should be made by owners of the herds in excess of 350 sheep units. A number of the large owners, members of the Council, spoke. Not one of them opposed the project, and most of them advocated it with great earnestness. When the vote came it was unanimous, both in favor of the gross reduction and in favor of the method which the Tribal Council had proposed. Navajos are highly individualistic people. That is as it should be. And they have a magnificent public spirit. The two qualities are not opposites. The best democracy is the willing action of individualistic people.

* * * * *



*Mother And Child Of The
Santa Clara Pueblo*



Navajo Silversmith

I quote from a memorandum sent in by H. W. Shipe, of the Extension Division. There are few members of the Indian Service whom the field knows better or likes better than Mr. Shipe. The work of Elisabeth Hart, who died March 21, 1941, stands as a classic of Indian adult education.

"Salt River Indian School, Scottsdale, Arizona.

"Elisabeth Hart has passed on to the Great Beyond. I have been told that her last coherent words, spoken in delirium, were, 'I'm so tired - I'll just have to drive over to the side of the road and rest awhile.' And perhaps because of the lack of that period of rest she was not able successfully to combat the enemy that finally conquered her.

"But what a monument she has left! At her funeral today as I watched the long lines of Indian women, there were over two hundred of them, pass for a last look at the face of the woman who has meant so much to them and whom they loved and respected above any other, some of the thoughts expressed by Lincoln in the great Gettysburg address came to my mind: 'The world will little note, nor long remember, what we say here, but it can never forget what they did here. It is for us, the living, rather to be dedicated here to the unfinished work which they who fought here have thus far so nobly advanced. It is rather for us to be here dedicated to the great task remaining before us that from these honored dead we take increased devotion to that cause for which they gave the last full measure of devotion.' All who knew Elisabeth Hart will appreciate with what little paraphrasing these words fitted the occasion.

"And again come the words of that old saying: 'Line upon line, precept upon precept.' That might well have been Elisabeth Hart's slogan in her work with the Indian women of the Pima jurisdiction. By it she built a sure foundation which will endure as a lasting monument to her and a continuing blessing to the more than 200 Indian women who were actively engaged with her in promoting better standards of living.

"So much could be said, but you know her and you knew what she has built. The question now uppermost in my mind, as I'm sure it is in yours, is: who can take her place? Her work was laying a sure foundation - that has been done. The groundwork is laid - finished. What is needed now is a person who will fully recognize that fact and not be obsessed with the idea that the foundation laid by Elisabeth Hart needs remodeling of some sort before the super-structure can be built, or continued, successfully. Whoever

takes her place should spend the first six months in learning all she can of Miss Hart's methods and getting acquainted with the details of the work carried on by her, with the sole idea of continuing in her footsteps, with no idea of deviation therefrom. The Indian women will be quick to notice any changes and just as quick to evaluate new departures in comparison with 'the way Miss Hart did it' - and with all the intensity of champions of the one they loved so well. March 24, 1941."

* * * * *

In the Rockefeller Chapel, at Chicago University. The congregation filled the large church to overflowing. It was Pan-American Day. A spokesman of the Republic of Colombia told of the great Spanish past of the Western Hemisphere. The University High School choir sang a Peruvian chorale. The High Commissioner from India to Great Britain talked about world brotherhood. An ancient Jesuit prayer, compiled from early American manuscript, was read as an invocation. My own brief remarks were upon this line:

Reverence for personality is the central value of civilization. This means reverence for the "other-self", and for the personalities formed by groups different from one's own and by races different from one's own. It means reverence for diversities of personality including diversities of races.

It is out of the reverence for personality that the sentiments of liberty, justice, and brotherhood take their nourishment. When reverence for personality is cast aside, all the other values of civilization become weakened or extinguished.

The present crisis of the world arises because certain aggressor nations have made effective a thorough-going denial of the rights of personality. They have imposed this denial upon themselves, and they now are seeking to impose it on the whole world. But first of all they imposed it on themselves.

Reverence for personality must go beyond mere tolerance. It must be an active enthusiasm, even a ruling passion, if the potentialities of life are to be realized within any society.

And just as the aggressor nations have killed, within their own borders, the fundamental value of reverence for personality, so we within our borders could kill that value. It is the heart and soul of our civilized inheritance. It must be an active, not a passive, virtue, if it is to survive now in the world.

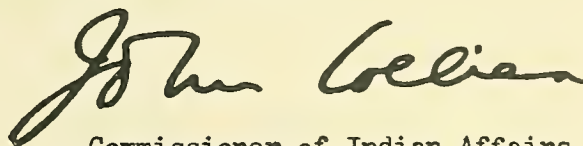
And one of the touchstones of civilization is this: does the reverence for personality extend to peoples of other skin color, other





language, other race, and differing customs? Most of all, does it extend to the peoples who have been called inferior and who are dependent?

Reverence for personality is a controlling virtue among the Indians. It is at the heart of that local democracy which is all but universal among the tribes. The local democracy of the Indians enriches each personality with the nurture and the responsibilities of the community. It carries with it an active tolerance toward other religions, other languages, other culture systems; it unites the Indian tribes with the whole human race. This value or virtue of reverence for personality is one of the gifts which the Indians, out of their centuries of oppressed life, can now offer to the Western Hemisphere and the world.



Commissioner of Indian Affairs

DAWN

Their brown feet beat up the brown
mud,
their brown hands made rows of warm
ADOBES,
their black eyes followed white
lines
of mason strings quivering in sun-
light,
their brown arms raised and laid
shingles
of lustrous leaves of green MAGUEY.

They hung vines of honey-suckle
on rustic white-washed walls,
with daisies and geraniums
they framed square window holes,
while barefoot Indian children
scattered polished river pebbles
like a mat before the door.

On the summit of the hill it stood,
a white school looking over corn-
fields,
over rolling, waving cornfields.

When fire-flies came flitting,
they came out for dancing and for
singing,
and sang into the scented air of
night
till the echo climbed unto the moon,
they danced under a thousand stars,
danced till yawning hills
stretched gauntly cactus arms
into the eastern copper glow.

On the summit of the hill it became
clear,
clear and clean as growing corn,
and white as white shirts drying
on bushes,
and rosy with lucent geraniums,
and radiant with red garlands,
it broke the sky, like a shout of
joy ... their DAWN!

- Heberto M. Sein.

INDIAN AFFAIRS AT THE NATIONAL CONFERENCE OF SOCIAL WORK

The Indian Affairs Forum as a special group associated with the National Conference of Social Work will have three sessions this year at Atlantic City on June 5th and 6th.

The meetings scheduled are as follows:

Thursday, June 5, 2:00 - 3:30 P. M. General Topic, Arts and Crafts of American Indians. Rene d'Harnoncourt, General Manager of the Indian Arts and Crafts Board of the Department of the Interior, will speak on "Economic and Social Values of Indian Arts and Crafts." It is expected also to have a discussion of "The Place of Arts and Crafts in Indian Education."

Friday, June 6, 2:00 - 3:30 P. M. General Topic, Indians and Modern Life. Jonathan M. Steere, President of the Indian Rights Association will preside. W. Carson Ryan, Head of the Department of Education, University of North Carolina, will speak on "Valid and Desirable Goals in Indian Affairs", and Katharine F. Lenroot, Chief, Children's Bureau of the U. S. Department of Labor, will speak on "Attainable Goals in the Welfare of Indian Children."

Friday, June 6, 4:00 - 5:30 P. M. In view of the large place that missionary work of the churches has exercised among Indians along the lines of education, health and social service, this session will be devoted to a consideration of present-day needs and opportunities in this field. Dr. Mark A. Dawber of the Home Missions Council will preside at this session. The subjects and speakers will be "A Modern Program for Indian Missions", by Louise Strong, Yale-Brookings Fellow, Brookings Institution, Washington, D. C.; and "Changing Times and Changing Needs in the Navajo Country", by Niles Carpenter, Dean, School of Social Work, University of Buffalo, Buffalo, New York.

There will be a registration fee of \$3.00 for non-members of the National Conference or \$1.00 per day for those who do not wish to register for the full conference.

The program of the Indian Affairs Forum is in charge of an Executive Committee of 26 in addition to the officers, who are Lawrence E. Lindley, Indian Rights Association, Chairman; Mrs. Ruth Muskrat Bronson, Office of Indian Affairs, Washington, Vice-Chairman; and Rev. J. B. Tennelly, Bureau of Catholic Indian Missions, Secretary-Treasurer.

LIFTING THE SHADOWS

Steadily taking its toll in blindness, trachoma has long been one of the most baffling afflictions of mankind. Such ancient seats of civilization as Palestine, Greece, Syria, Iran, Iraq, Egypt, Thailand, and French Indo-China have probably known it the longest time. Scientists say the disease is endemic over half the earth's surface. Accurate statistics are not available, but estimates of incidence range from one-third of the population of China, to 98 per cent of the Egyptian population. Nor is trachoma confined to the East and the Near-East. Thousands of fresh cases were recently reported in Germany. The disease is prevalent among the peasants of Poland. During the Spanish Civil War, two prominent British physicians protested the evacuation of 4,000 Spanish children to England on the ground that trachoma was widespread in Spain. Trachoma multiplied greatly in modern Greece with the influx of one and a half million refugees from Asia Minor in 1922.

HALF THE SUFFERERS ARE INDIANS

For years trachoma has occupied much of the time of Indian Service physicians. Half of the 70,000 trachoma sufferers in the United States are Indians, and its treatment has been part of the daily routine of reservation hospitals and clinics. It was accepted by medicine as a "bacillus

Drs. L. W. White, Fred Loe, and J. G. Townsend Plan Campaign To Eradicate Trachoma





*An Indian Service Field Nurse
Tests The Eyes Of An Indian
School Child, Fallon Res-
ervation, Nevada*

granulosis", and the approved treatments ranged from operations which often scarred the tissue and permanently damaged the eyes, to external applications of harsh medicines which sometimes arrested but never cured the disease. The treatment was often so painful that the patient might almost have said, "No thank you, I'll take trachoma."

The Indian Medical Service, through its work with Indians, has made a scientific discovery that will not only relieve the suffering of their own people, but will eventually mean saving the sight of millions of people all over the world. Medicine has a responsibility for research as well as for treatment, and about eight years ago, the Indian Service medical staff began a serious campaign of experimentation with trachoma. For five years Dr. Phillips Thygeson of Columbia University, the late Dr. F. I. Proctor, and Dr. Polk Richards, Indian Service Medical Director in charge of trachoma activities, did experiments which proved that trachoma was caused by a virus. That changed the whole picture. It seems you can do things to a virus that you cannot do to a "bacillus granulosis."

DISCHARGED IN ONE MONTH

Dr. Fred Loe, Indian Service physician for 20 years, took two trachomatous Indians on the Rosebud Reservation in South Dakota and a supply of sulfanilamide pills, and composed a little recipe. "Give the patients one dose every day and await results." These first two patients had been treated externally for several years without improvement. After five days of daily sulfanilamide doses, taken internally by mouth, their eyes began to clear up. In a month they were discharged from the hospital as "arrested." In October 1938 the Journal of the American Medical Association contained a preliminary report from Dr. Loe on his success in treating almost 200 trachomatous Indians with his now famous recipe. He reported that the average treatment needed only about two weeks, and that within twenty-four hours after the first dose, ailing eyes lost their aversion to light, inflammation disappeared, tears stopped coming. He had carefully checked his first patients over a period of six months and more, and in no case did the disease recur.

"The ancient scourge" - the "dreaded eye disease" - "a loathsome disease" ranked with tuberculosis by United States Immigration authorities as one of the most serious excludable offenses - trachoma marches defiantly over the world. It rides on the wind, lurks in the dust, is nurtured by the sun. It stops to rest on dirty hands and dirty linen, and thrives on the intimate living conditions of crowded slums.

THE MAGIC DRUG

Sulfanilamide, the magic drug, has apparently brought it to book, and the Indian Service doctors may have thus entered the medical hall of fame.

Many of the sensational cures of trachoma which have been achieved in the Indian Service have been among school children who have been avail-

able for continuous observation and treatment in the schools. The Indian Service is now putting more emphasis than formerly on the treatment of trachomatous adults and pre-school children. One of the first moves in this direction was the establishment of a camp at Warm Springs, Oregon, where, because existing hospital facilities are being used to capacity, 100 children and adults have been billeted in tents since April 16. Under the general direction of Dr. Polk Richards, one of the pioneers in trachoma research, the camp is staffed with Indian Service doctors and nurses, with Dr. Samuel Berger as Physician-in-Charge. Its program is educational as well as curative, for trachoma may strike in the same place more than once and the patients must be taught how to avoid re-infection.

*Eugenia Thompson, Full-Blood Chippewa, At
Beginning Of Sulfanilamide Treatment.*



*Eugenia Thompson After Two Weeks'
Treatment For Trachoma.*



Seneca Selected Member Of Department Of The Interior Committee

Miss Evelyn Pierce, a Seneca Indian employed in the Indian Service, has been designated a member of the Department of the Interior Welfare Committee to succeed Miss Edna Scott Smith, recently retired.

Miss Pierce graduated from Carlisle Indian School, attended the State Normal School at West Chester, Pennsylvania, and also graduated from the Commercial Department at Haskell Institute, Indian Service school at Lawrence, Kansas. Miss Pierce began her work in the Indian Service as an Assistant Teacher and worked at Haskell Institute from 1914 until her transfer to the Washington Office in 1926, where she is now employed as Assistant Guidance Officer, helping with the task of recommending action on educational loans, tuition payments and working scholarships of Indian young people desiring higher education.

In connection with her membership on the Committee, Miss Pierce will act as treasurer for the Indian Office section of the organization. The Welfare Committee comprises a representative from each bureau of the Department of the Interior at Washington, to be nominated by the heads of the bureaus or offices and designated by the Secretary of the Interior. Loans from the Welfare Fund are made only to employees of the Interior Department located in Washington and are used in case of sickness, accident, death or some other emergency. Applicants must apply for loans in writing, stating the necessity for the request and what arrangements can be made for repayment. After investigation, the Committee member endorses a recommendation for its approval or disapproval and passes it along to another member of the Committee for similar endorsement. In addition to the above duty, the Committee member keeps an accurate card record of all loans in his bureau. As representative member for the Indian Service on the Department of the Interior Welfare Committee Miss Pierce will be charged with all these responsibilities. The selection of an Indian employee for this post constitutes one more evidence of the versatility and general competence of a race whose aptitudes remained for so long unrecognized.

Dr. Blauch Joins Office Of Education Staff

Dr. Lloyd E. Blauch, who directed the comprehensive study "Educational Service for Indians", by the President's Advisory Committee on Education, has been appointed senior specialist in higher education in the U. S. Office of Education.

Dr. Blauch has directed a number of educational studies and has been associated with numerous public schools and colleges as teacher or supervisor. His report, "Educational Service for Indians", is available on request at the Office of Indian Affairs, Washington, D. C.






*An Apache Of Yesterday (On Opposite Page)
And An Apache Of Today.*

A remarkable similarity. Na-Ka-Ah, on the opposite page, was known as Chief Yesterday. He was probably chief of a scouting band.

Today, Apaches reveal unusual mechanical skills. The Apache operating the tractor above was employed on an Indian CCC project to rehabilitate lands on his semi-mountainous arid reservation, San Carlos, Arizona.



For Summer Travelers In Northern Wisconsin

When the thousands of tourists who annually journey to the Flambeau region in the heart of the summer vacation land of northern Wisconsin, return to that spot this year a pleasant surprise will await them. For during the winter months, the Indians of the Great Lakes Agency have not been idle, but have spent their time improving the appearance of the landscape and providing facilities along the roads for the comfort and interest of the motorists.

BEAUTY AND CONVENIENCE

One of the outstanding features of the program is the replacement of clusters of unsightly advertising signs, with rustic directory signs. These signs, carved on heavy planks and brown in color, are mounted on large creosoted logs set up-right in the ground, and are on background shapes of canoes, arrowheads, tomahawks, and wigwams. They are provided to mark all lakes, streams, waysides and places of public interest along the highways.

Located in northern Wisconsin, where the winters are long and exceedingly cold, actual road building operations on the Lac du Flambeau Reservation are difficult to conduct during the winter months, so the Indian Service, in cooperation with the W.P.A., sponsored the sign-building program, together with other road-side development and beautification activities. Fifty men were kept working all winter getting timber for the signs out of the woods, and in the actual construction of the signs. Dead and fallen trees were used as far as possible, and after being sawed and planed at the mill, were cut into the desired shapes and lettered with bright yellow paint. Ben Guthrie, Flambeau Indian, had direct charge of the work on the job for the Indian Service.

MANY COMMENTS

All who have seen these developments have shown keen interest and many favorable comments have been received, especially on the new Flambeau-Boulder Junction Road, which has just been marked. This road winds among numerous lakes previously unknown to the

motorist, as the locations were not marked and dense foliage obscured the view. An attractive rustic sign now marks the location of each nearby lake, and vistas from the road to the lakes have been cleared so the traveler may have an unobstructed view of the water.

In addition to the signs, the attractiveness of the locality as a recreational area is being greatly increased by the construction of waysides, or resting places, and picnic spots for the traveling public. At each wayside has been built a rustic picnic table, an out-door fireplace and a container for refuse. It is also planned to develop a similar system for public use along the lakes and streams. Picnic spots on public lands will be provided and overnight camping places on canoe routes will be developed.

The High Grade Of Medical Care

That diabetes in Arizona is just as common among Indians as among the rest of the population is one of the conclusions in a survey by Dr. Elliott P. Joslin, presented as the Frank Billings Lecture before the 1940 Session of the American Medical Association, in New York, and printed in The Journal of the American Medical Association, December 14, 1940.

Dr. Joslin, of Boston, has been clinical professor of medicine at the Harvard Medical School since 1922 and is an internationally-known authority on diabetes. He probably has contributed more to the knowledge of this disease than any other living individual.

He compliments the medical corps of the Indian Service for assistance and cooperation in making the survey, in the following portion of his lecture:

"In this field work among the Indians, not one particle of credit is due to me. All is due to the physicians in the Indian Service, who cooperated in every way possible. I cannot say enough for that service, and I know whereof I speak, because I visited Indian hospitals in Sacaton, Ganado, Fort Lewis, San Carlos and the Indian school and Indian hospital in Phoenix. By no means did I canvass all the Indians or go to all the reservations with their varied institutions, but I can say emphatically that I had most cordial responses from the Indian Bureau in Washington, its representatives in the West and individually from all the government agencies....."

"The high grade of medical care afforded Indians in Arizona by the United States Government is not sufficiently known, even among the physicians of Arizona. I cannot praise it too strongly, not only for what it is doing now, but for what I know has been arranged for it to do in the immediate future."



AN INDIAN ARTIST IN THE MODERN WORLD

Acee Blue Eagle, young Indian artist whose work is shown in these pages, is one of the group of Oklahoma Indian artists developed by Professor Oscar B. Jacobson, Director of the School of Art at Oklahoma University. Mr. Blue Eagle has had a varied career. He attended Haskell and Chilocco Indian Schools, Bacone College and Oklahoma University. In the summer of 1935 he lectured to a history class at Oxford University on "The Life and Character of the American Indian." While in England, he had an audience with the King and Queen (George V), who asked him many questions about "red" Indians as distinguished from the people of India.

Almost as interesting as this royal visit was a visit to the Crippled Children's Hospital in London, where he told stories and performed Indian dances. The hospital superintendent told him that when the children were asked what kind of stories they liked, they always said "Cowboys and Indians." Acee Blue Eagle was the real thing. He also went to Edinborough to call on the McIntosh family, who share an ancestor with him, and he and the Clan McIntosh had a family reunion. They exchanged gifts of Scotch plaid ties and scarves for "red" Indian moccasins and blankets.

After his summer in England, Blue Eagle returned to Oklahoma to direct the art department at Bacone College. He held this post for three years, then decided he would rather paint than teach and has been freelancing since 1938. He has painted many murals in schools, hotels and public buildings, chiefly in Oklahoma. His smaller works are scattered over the country. He has also done a mural "The Buffalo Hunt" in the library of the United States battleship "Oklahoma."



INDIAN TRAILS BECOME MODERN ROADS

(Editor's Note: This article is a digest of a story which appeared in a recent issue of The Highway Magazine. It was prepared by Grace Kirkpatrick in collaboration with the Information Office and the Roads Division of the Indian Service.)

While America was still a wilderness, a far-flung network of paths pushed into deep forests and bordered turbulent rivers. They were the hunting trails and the war trails of the Indians. By comparing a chart of these old Indian paths with a modern road map, you will find that the two coincide to a remarkable degree. Our modern highways were traced hundreds of years ago by moccasin-clad feet racing to beating tom-toms; by slower feet returning from the hunt. Over these Indian roads, civilization pushed its way and crowded the red man back from his roads, away from the rivers, onto reservations. The only trails left to the Indians were the dusty roads of the reservations. The broad roads of speed were the white man's.

NETWORK OF TRAILS

With the exception of the tribes of the far northern parts of Canada, who were the pioneers of fast travel with their swift dog sleds, the Indians of North America had to walk or travel by boat until the Spaniards introduced the horse. They were not discouraged by the lack of beasts of burden, but covered the entire continent with a network of trails over which they ran long distances with phenomenal speed and endurance.

The Athapascan Indians were great travelers; so also were the Sioux and other tribes of the Great Plains, and to a lesser degree the Muskogean; while the Algonquins journeyed from the extreme east of the United States to Montana in the west, and from the headwaters of the Saskatchewan to the Gulf of Mexico.

INDIANS BUILD ROADS

Now the Indian trails have gone modern. Good roads for Indians are being built by the Indians themselves. Three purposes are being accomplished; Indian boys and men are being taught a good trade; the worker is being paid in accordance with his ability and is acquiring much in self-respect and confidence; and Indian families and homes, as well as entire reservations, are reaping the benefit of having good roads - that is, better business and living, and improved outside contacts.

Although the Indian Service has long been responsible for the construction of roads on Indian reservations, it was not until 1933 that

a Roads Division was established as a separate unit. Formerly, reservation roads came under the supervision of the Forestry Division and were constructed either through contract with an outside company or by the Indian Service. Now, road construction is entirely within the Indian Service.

ROADS CONNECT IMPORTANT CENTERS

Reservation roads connect important centers, towns, schools, new industrial developments such as sawmills, canning factories. Some do not follow the old historic ways, but open up heretofore inaccessible regions. Last year 571.5 miles of new roads were graded, and 468.3 miles were surfaced. 102 new bridges were built and 2,056 culverts installed. In addition, 6,738.9 miles of road were maintained, while 506 bridges were replaced.

Indian Service appropriations for roads amounted to \$3,023,457 for the last fiscal year. In addition, contributed funds amounted to \$785,891. Sometimes the tribal councils contribute money for roads, sometimes it is to the advantage of the states or nearby towns to support road construction. A considerable sum has also been contributed by WPA.

"The life of the road is the life of the nation: if new hopes are rising then you will see new roads building." This quotation holds true of the Indian race, where the roads they are building are making it easier for field nurses to make their rounds; where children can more easily get to school; and where greater numbers can gather for the old ceremonials that help preserve tribal ties intact and save the history and traditions of a people.

Charlie Lowery Operates A Jackhammer, Preparatory To Building A New Road On The Pyramid Lake Reservation In Nevada.



Indians In the News

Dr. Ales Hrdlicka of the United States National Museum, at the annual dinner of the American Association of Physical Anthropologists, told fellow scientists that Alaska was America's original melting pot. One may trace the unity of the existing Eskimo population with the dark-skinned Asiatics who live on the other side of the Bering Strait, and there can be found traces of ancient people who resemble the Siouxian Indians of the present-day western United States. In prehistoric times there were seven distinct racial groups in Alaska instead of only two as at present, Dr. Hrdlicka said. Each of the seven differed physically as much from the other six as the Eskimo and Indian populations of Alaska do today. Each also had its own distinctive culture. Underlying the cultural differences there was a basic unity. This must be expected, Dr. Hrdlicka said, because the way of living of these people had to be much the same. All seven of the vanished peoples were hunting and fishing folk who lived mainly along the coast, so that they had similar problems to face and similar means for solving them. Present-day Eskimos are not completely homogenous, so far as physical traits go, Dr. Hrdlicka pointed out. In physical measurements and especially in size and shape of skull bones, the Eskimos of southwestern Alaska differ slightly but quite distinctly from those of the northern groups. Baltimore, Maryland. The Sun. 4/8/41.

Albert, 26-year-old Zuni Indian rain priest, has been given a deferred classification under selective service. Fellow tribesmen appeared before the local draft board to plead that Albert's services were needed at Zuni to bring rain not only for their semi-arid western New Mexican reservation, but for the whole world. The board held that the rain priest was entitled to the same consideration given ministers of other religions. Albuquerque, New Mexico. The Tribune. 1/24/41.

Nancy Wak Wak, an 18-year-old American Indian girl, is writing a weekly newspaper column for the Toppenish, Washington, Review. She is the great-granddaughter of Chief Kamaiakan and is planning to do a biography of him at some future time. The United Press.

"Legends of the Mighty Sioux," a book prepared by the South Dakota writer's project, will be published for national distribution by Albert Whitman & Company of Chicago. This announcement has been made by the English Department of the State University, official sponsor of the State-wide writers' project. Written by M. L. Reese, the book will include more than fifty legends and stories of the Sioux people. Brightly colored Sioux designs and symbols, with keys of explanation will decorate the book. Material was obtained through extensive research conducted on the various Sioux Indian reservations in South Dakota and the legends checked by tribal councils and national authorities on Indian affairs. Rapid City, South Dakota. The Journal. 4/3/41.

A new organization, The Native Redmen of Hollywood, a group of 44 men and women of American Indian blood who make their living in motion pictures, has been formed. The object of the organization is to preserve and study the intertribal sign language, facial decorations, tepee painting. From among their membership, technical advisors will be chosen for pictures about Indians. The Associated Press.

LONDON - Eagle feathers from the United States have been awarded to a small group of Royal Air Force pilots especially distinguished in air combat against Britain's foes, as Indian symbols of courage. The feathers were sent for that purpose by the Indian Council Fire of Chicago, headed by Chief Whirling Thunder. Chicago, Illinois. The Tribune. 3/24/41.

With the Government giving more attention to irrigation than ever in the history of the country as far as South Dakota is concerned, now is the time for individuals living in affected areas of the State to give helping hands. Many efforts have been exerted to make farmers of the State self-supporting, but irrigation seems to be the salvation. 28,000 acres are under irrigation along the Grand River and a smaller irrigation project has been made possible for farmers in the Cedar River Area. "The Indian Department is very much interested in the Blue Horse Dam and is willing to lend every effort to further the plans." McIntosh, South Dakota. Corson County News. (Editorial) 3/20/41.

Apparently, United States fashions can find inspiration at home. Modern costumes incorporating American Indian design, are part of the exhibit of United States Indian Art being shown at the Museum of Modern Art in New York City. Costumes have already been designed from the exhibit and may soon enliven the New York fashion show. They include Navajo buttons, Pawnee Indian ribbon work and Osage beading and braid. Albuquerque, New Mexico. The Journal. 3/20/41.

Recognition of Indian culture in Mexican living today is the key to America's understanding of Mexico and her people despite the Spanish conquest, the mixing of races and the centuries of exploitation by the white people, Dr. Henry M. Willard, author and lecturer recently declared at Boston University in a series of public lectures by contemporary writers, sponsored by the University's School of Education. "Revival of the old Indian culture in recent years in Mexico has resulted in a return of the Indian philosophy of fatalism, common living and communal holding of land," Dr. Willard said. "The inherent strength of Indian character and philosophy has again become a dominant factor in Mexican life," declared Dr. Willard. Boston, Mass. The Herald. 3/23/41.

Santa Ana Tribal Council In Session





A Chippewa Woman Of Minnesota Nett Lake Reservation Prepares Corn For Drying. The Ears Are Tied Together With Buckskin Thongs And Hung To Dry On Log Rafters.

An Indian Story By An Anthropologist

Hawk Over Whirlpools, by Ruth Underhill. Published by J. J. Augustin, New York City. \$2.50.

Hawk Over Whirlpools is a novel about Indians, told from the Indian point of view. Its events are played against a minutely painted background of desert life and the well meaning white people who pass now and then across its stage look now fantastic, now futile, as seen through eyes used to different values from theirs.

The story begins some decades ago, when one remote southwestern tribe first felt its culture shadowed by the oncoming white man and his works. The main character is an Indian youth, Rafael, whose sacred and secret name is Hawk Over Whirlpools. As the most intelligent boy of his village, he was the first one chosen to receive the benefits of education at the huge Government boarding school whose plan, according to the ideals of those days, was to make a little white man of him. Rafael, heir to a priestly line, was eager to receive the "white man's power." But he expected also that one day he would have that vision which came to seekers among his own people, giving them courage and direction for their lives. He achieved neither. The cheerful, conscientious teachers at school gave him nothing that he could use. Eight years of football, classrooms, and finally a factory job, had destroyed his capacity for visions. Bankrupt, Rafael turned back to the desert.

It is at this point that the main story really begins. Most stories about Indians are apt to end with the return to the reservation of the principal character, while Ruth Underhill's novel has the distinction of getting into full swing at the moment when her hero returns to his native village - the moment when the fundamental problems of acculturation actually show themselves. Rafael soon learns that the white man has already encroached upon the old life and customs of his people, that a Government school is to be built close at hand. This discovery, added to the shameful memory of his own demoralizing experiences at such a school, provides the leaven which violently ferments the young man's hatred of the white man and all his works. It distorts and warps Rafael's evaluation of his fellow tribesmen, and sets off a chain of events which move the story swiftly and unfalteringly forward to the climax. The final chapters narrowly escape a sort of kinship with the inevitability which marks the Greek tragedies. Given the background, the psychological basis of the characters who live through the events of the story, the thinking and the actions of the chief protagonist could not well be different. The effect of wage-earning on the young men of the village, the apparently uncertain, frequently changed plans of the whites, their faltering accomplishment, the swift breakdown of native customs in the face of contacts with the whites, all add poison to Rafael's tortured soul and fuel to his angry fire. Only a remaining solidarity of the Indian group prevents the young men from being turned over to the white authorities when he commits acts of aggression against them.

The author has, perhaps wisely, shouldered aside the complete doom of Rafael and his village which the reader has been led to expect. She has introduced a sort of deus ex machina in the person of a schoolmaster who has the kind of intelligence and imagination which can foresee the possibility of a gradual amalgamation of the best elements from both the white and the Indian cultures. It is to the author's credit that she has motivated her quasi-happy ending by vouchsafing to Rafael the equivalent of a vision such as certain men of Lizard in the Rocks have experienced from time immemorial at the end of a self-inflicted period of privation and mental punishment. Such visions provide power and guidance for the future. Rafael's present vision not only restores his confidence in himself as an Indian, but also makes it possible for him to understand and accept the schoolmaster's white man's vision of a time to come when conflicts of culture have been adjusted.

Although Ruth Underhill is a social anthropologist, it is worthy of note that she has restrained what might have been a very natural inclination to overburden

the story with learned anthropological data. On the contrary the abundance and the accuracy of the author's personal knowledge of Papago Indian life has enriched the text without rendering it pedantic. The style is keyed to the best in modern novel writing and entirely escapes the pitfalls which so often beset the path of a specialist who attempts the techniques of the novel.

The author has introduced the reader to a group of Indian characters and has unfolded a tale about them in their own environment, which nevertheless makes fascinating reading for people who know nothing about Indians and their problems. The story is intriguing from chapter to chapter through a crescendo of human emotions to the very end. The background is carefully pictured and the actors in the drama are human and living so that their race and creed form no block to the reader's interest. For those who have some familiarity with Indian life, and for those who are personally concerned in helping to locate the unknown quantities in the acculturation of races, *Hawk Over Whirlpools* should certainly find a place on their list of reading matter for this spring. By Homer H. Howard.

Ethnological Studies In The Northwest.

The Puyallup-Nisqually, by Marian W. Smith, Columbia Contributions to Anthropology, Vol. 32, Columbia University Press, New York.

This very readable monograph on the ethnology of the Puyallup-Nisqually concerns the Coast Salish Indians of southern Puget Sound, Washington. The name comes from two river systems along which these Salish lived, and from the two reservations upon which they were later settled. The old culture which is described is now gone, and the Indians with the exception of a small group of Nisqually now on their reservations, live among and almost identically like the whites of this region of Washington.

The early Puyallup lived a life closely related to the river and sea; the Nisqually were more related to the land. In early historic times, the latter group acquired the horse which modified their life further from that of their coastal neighbors. Although these people fell within the Northwest Coast culture area and spoke one language, there were many variations both in customs and speech not only between the two groups, but between closely situated villages of a single group.

It is interesting to find that when these people took allotments within the small confines of their reservation, they chose and settled on land which would allow them to continue the close adaptation to environment which they had formerly made. The "salt water" people kept to the shores of the bay, the "river people" settled above the river mouth, and the "inland people" kept close to the open lands and the foothill hunting groups.

This study deals very slightly, however, with the contemporary descendants of their acculturation. An account of this is given in "Acculturation in Seven American Indian Tribes", reviewed in the February issue of "Indians At Work." This volume deals with the aboriginal religion, economic and social life, the life cycle, games, foods and technology. By Gordon Macgregor.

Language Of Four Vanished Groups

"Linguistic Material from the Tribes of Southern Texas and Northeastern Mexico," by John R. Swanton. Bulletin #127, Smithsonian Institution, Bureau of American Ethnology.

All the known remnants of the languages of four extinct peoples are collected here from published and unpublished sources. The Coahuiltecan, Karankawan, Taumalipecan, and Janambrian were Texas tribes of wandering and cannibal Indians who were met by Spanish explorers of the 17th century. They were small bands, probably quite primitive, unfitted to survive contact with their white conquerors.

There is a historical sketch, followed by a technical discussion of phonetics. The major portion of the book consists of a vocabulary of Indian words used by these tribes, with their English and sometimes Spanish equivalents.



from the Mail Bag

Oklahoma Inter-Agency Conference

March 20, 1941.

Dear Sir:

On the evening of March 18, the Oklahoma Inter-Agency Conference had dinner together at the YWCA with the entire program devoted to Indian matters.

The Inter-Agency Conference is a local organization here in the State, made up of practically every Federal and State agency working in Oklahoma, having to do with relief, employment, health, etc. The present Chairman is connected with the State Department of Public Welfare. The Conference meets twice a month and serves as a sort of clearing house for activities. It has developed coordination and cooperation among the agencies represented and it has been particularly useful in acquainting each agency with what others are doing.

At the meeting Tuesday evening, the tables were decorated with fine pieces of Indian craft work. The program consisted of talks on Indian Service activities. The speakers included Messrs. Bernard of the Roads Division, Wattson of Extension, Jones of CCC-ID, Dr. Gillick of the Health Division, and myself. Mr. Don Whistler spoke on the radio program, Indians-For-Indians Hour, and Mrs. Eula Looney, in Indian costume, spoke on the Indian Arts and Crafts WPA Project. An excellent musical program was given by two young men from the State University, Scott Tonemah and Alfred Kodahseet, both full-blood Kiowa Indians, who sang several selections interpreted in the Indian language, and presented several beautiful dances.

Very Sincerely,

A. C. Monahan, Regional Coordinator.

From The Sioux Country

Granite Falls, Minnesota

November 14, 1940.

Dear Sir:

I am writing this to congratulate the administration and the Indian Bureau on the fine program which is being carried out for the benefit of the Indians.

I am well-acquainted with all the eastern bands of Sioux and have watched their economic, moral and physical decline for the past 50 years, which was caused in great part by the allotment system. I am particularly well-acquainted with the new Upper Sioux group. At home we always call this group Pejihutazizi or Yellow Medicine.

About 1888 several families of old people came back here to their own country which they loved and secured small tracts of land along the Minnesota River for homes. These tracts were bought from white men outright and there was no restriction on alienation. Many times they lost their homes to unscrupulous white men for a little or nothing. Many times they signed legal documents knowing nothing of the contents.

They managed to make a living by hunting, gardening, digging ginseng and worked among white people or selling wild fruit. But as these resources became more restricted, times became harder and harder for them. Also the drought of the last 10 years was hard on them. Of course, by now all the old people who had returned from exile are dead, but there is a younger generation taking their places, many young couples with families.

Just as things were getting to be most difficult for them, came the Indian Reorganization Act. Under this Act, these people now are getting along very well. They

Pendleton Round-Up Now Includes Indian Exhibit

An important event at Pendleton, Oregon, is the annual round-up held each fall, which depicts the elements of life in the West, both historic and modern. Last year for the first time the round-up included an exhibit of Indian arts and crafts from the Northwest, the Southwest, and Alaska, arranged by the Superintendent of the Umatilla Agency. The purpose of the exhibit was to awaken public interest and encourage the growth of arts and crafts as home industries on the Umatilla Reservation. Sales of articles displayed at the round-up were a good indication that this purpose will not be too difficult to accomplish.

Several Umatilla Indian women displayed ceremonial robes, Indian "suitcases", warrior regalia, cornhusk bags and wampum that have become heirlooms in their families. Costumes that were actually worn by Indian chiefs and warriors in colonial days held the attention of many visitors, who found themselves picturing the meetings of the frontiersmen with these proud and resplendent Indians.

In a "live" exhibit, Indian women from the Umatilla Reservation at Pendleton demonstrated their special skills in tanning hides, preparing roots, making cornhusk bags, doing beadwork, and making gloves and moccasins of buckskin or elkskin.

Umatilla exhibitors were awarded prizes based on workmanship, the use of ancient patterns, skills in using sinew thread, and the use of vegetable dyes for baskets. Relics were judged for variety and antiquity.

A separate exhibit of the art of the Southwest Indians included Navajo rugs and silver; Pueblo ceremonial kilts and belts made by students at the Santa Fe Indian School, and Pueblo pottery; and paintings by Indian artists.

Indian art will undoubtedly be included in future Pendleton round-ups, for the Umatilla exhibit added something that is an integral part of both the past and the present of the West.

A Tribute To Indian Culture

In The Dakota Farmer, January 25, George F. Will writes "A Tribute to Indian Culture," in which he says: "I think that when we white people become really acquainted with our native land to the same extent and in the same way that our red predecessors were, much of the difficulties that we have today will disappear."

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